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137 1880 and 1890). The last one on the island grew near Vai-mata but died recently "because there were no more kings." From the distribution of the sandalwood, it seems likely that the *ngaunau* was the true sandalwood and not the bastard. Sandalwood is found on the atolls of Elizabeth and Ducie, the nearest islands to Easter Island.

UNIDENTIFIED TREES

De la Maza (208, vol. 1, p. 7) mentions an unknown tree about which he writes: "The *tumahiti* wood is rather hard and more or less pliable. The Kanakas use it to make yokes and ploughs. It is the only tree which grows freely in the island. Its fruit is oval in shape, yellowish, about half an inch in length and it tastes rather bitter."

It is likely that De la Maza has misspelled the name of the *miro-tahiti* (*Melia azedarach*), the wood generally used by the natives for wooden images and implements.

ANIMAL LIFE

136 973 Before man settled on Easter Island, animal life in its highest form was represented by flocks of sea birds, which nested on the three islets off the southwestern promontory—Motu-kaukau (Needle Rock), Motu-iti, and Motu-nui. Some birds have made their abode in the interior of Rano-kao, but a few of them are seen flying along the shores of the island itself. The native legends explain this concentration of the birds at a single point as a protective measure adopted by the god Makemake to prevent the extermination of birds by egg hunters.

136 The importance of sea birds in native mythology and art makes necessary a brief enumeration of the species identified by our Expedition. On Motu-nui, we collected petrels (*taiho, Pterodroma heraldica paschae*), gray terns (*tuvi-tuvi, Procelsterna caerulea skottsbergi*), white terns (*kia-kia, Leucanous albus royanus*), noddy terns (*tuao, Anous stolidus unicolor*), gray-backed terns (*manutara, Sterna lunata*), boobies (*kena, Sula dactylatra* subsp. ?), tropic birds (*tavake, Phaeton* sp.), and *makohe* (*Fregata minor* subsp. ?). A specimen of *Oestrelata incerta* or *leucoptera* was designated under the name of *kumara* and a *Sula Cyanops* as *ruru*. A list of Easter Island birds published by Knoche (123, pp. 141-144) contains the word *nguingui* for the *Gygis alba* (syn. *Leucanous albus royanus*) and *rengurengu* for the *Anous caeruleus* (syn. *Anous stolidus unicolor*).

177 222 Partridges (*vivi*) were introduced by the Chileans many years ago and have propagated rapidly. Their eggs are looked for by the natives as eagerly as those of the sea birds. An unsuccessful attempt was also made to acclimatize a Chilean scavenger, the *loica* (*Leistes superciliaris*).

The harmless little lizards (*moko*) may have been stowaways on the Polynesian canoes. They have haunted the imagination of Easter Islanders, who have carved ceremonial objects in their shape.

There are few insects on the island, and their number has certainly increased since European contacts. A sort of cricket is said to have come to the island with the fleet of Von Spee. Flies and cockroaches have become pests.

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a mountain called Tuu which may have some connection with the general name of the western groups.

Dual division was correlated with certain aspects of the religious ceremonies. For instance the servants (*hopu*) who stayed on the island of Motu-nui awaiting the first eggs of the tern (*manu-tara*) were grouped according to the region from which they came (p. 335). The island Motu-nui was divided into two sections by a line passing through the center of a cave where the contestants lived and, according to Routledge (194, p. 261), " . . . also through another cave nearer the edge of the islet; in this latter there was at one time a statue about two feet high and known as Tita-hanga-o-te-henua, or the Boundary of the Land." The dual division of the groups was also observed at the stone village of Orongo where, to quote Routledge (194, p. 260), " . . . the group of houses at the end among the cave rocks was taboo during the festival, for they were inhabited by the rongo-rongo men, the western half being apportioned to the experts from Hotu-iti, the eastern to those from Ko Tuu." This dualism can be interpreted in the light of conditions prevailing on other islands. Hotu-iti and Tuu were probably two antagonistic confederations of tribes fighting for hegemony of the entire island.

The eastern headland, Poike, was not included in any district. That region is entirely barren and only three ahus were built on its edges—one at the foot of Mount Teatea, another on the eastern slope of Mount Puakatiki, and another facing the island Marotiri. The burial places were erected by Ureohei and Tupa-hotu people. The southwestern point of the island with its volcano, Rano-kao, was also outside of the districts, though some Marama, Haumoana, and Miru families lived near the present Mataveri and by the Ahu-rikiriki on the southern slope of the volcano.

The Miru were the most widely distributed of the *mata*, and families or representatives of the Miru lived in the districts of Marama and Haumoana, near the village of Hanga-roa and the bay of Hanga-piko, and on the slopes of Rano-kao near Mataveri. The Hamea and Raa groups are always mentioned together and are represented as being closely associated with the Miru in whose district they lived. They had no territory of their own. The Marama occupied a long strip of land from the west coast to the south coast. They are frequently mentioned with the names of certain important places where they were numerous. They are spoken of as the Marama of Tahai, the Marama of Vaihu, the Marama of Hanga-roa. The district given by Hotu-matua to his son Marama does not coincide exactly with the distribution of the Marama tribe. It includes the territory of the Ngaure, the Ngatimo, and a part of the Haumoana, but it does not extend to the west coast through the interior of the land. The Haumoana, like the Marama, extended from the southern coast to the western coast. Haumoana people are mentioned east of their boundary, settled in the district of the Ngatimo. The Ngatimo group was concentrated in a very short section of the south coast where fishing was unfavorable. However, Ngatimo families occupied the shore from Vinapu to Vaihu. The Ngaure were natives of Akahanga cove, but their real location overlapped their district, and some of them lived to the east of their land. The Tupa-hotu, Ureohei (Hitiuira), and Koro-

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Islands of the Bird Cult

The picturesque site of Orongo was chosen because of its position opposite the islands Motu-nui, Motu-iti, and Motu-kaukau. Two of the islets are almost inaccessible, and it is possible to land on Motu-nui only when the sea is calm. Hundreds of thousands of birds make temporary abode on these solitary rocks, some of them coming for the winter and others for the summer. (See list of birds, p. 18.) The *manu-tara* (sooty tern), whose eggs were the principal objects of the *tangata-manu* feast, arrive from August to October. When I visited the island in November, it was covered with birds nesting on rocks and in the high grasses. Frightened by our arrival, they took flight, swirling around our heads in dense clouds. The natives who had accompanied us gathered in one hour more than a hundred eggs which they ate on the spot.

On Motu-nui there are several caves which were occupied by the *hopu* (servants) while they awaited the coming of the *manu-tara* and while they searched for the first eggs.

On the wall of the largest of these caves, which is about 6.5 meters long by 4 meters wide and 2 meters high, there is an incised image of an *ao* (dance paddle) which is 2.4 meters long. With Dr. Lavachery, I discovered another image which figures a *rei-miro* (breastplate) ending in two cocks' heads.

Besides this large cave, the entrance of which is visible, there are other smaller caves with narrow mouths. On the walls of one cave were some incised figures, among them that of a bird now in the Trocadero Museum. From the mouth of the bird protrudes a flame-like design, composed of many lines. This appears to be a conventional representation of the deafening cries of the birds. Another drawing, also taken from this cave and preserved in the Museum du Cinquantenaire at Brussels, shows a man with long ears.

The most spectacular of these caves is entered by a narrow passage descending at a sharp angle. Routledge (194, p. 275) saw five skeletons there, but I noticed only two; they were untouched and lying on a bed of boulders. Over them hung a big red head, carved in the hard mud of the ceiling, more than 500 mm. long and crossed in the lower part by horizontal lines. It resembled the god with big eyes figured in many petroglyphs on the island. Two small heads were seen in the same cave. A double-headed bird, carved in relief, had been partially destroyed by natives or by visitors hunting for curios. Fortunately another bird in the same cave was reproduced by Routledge (194, pl. 17). Neither Routledge nor anyone in our party was able to get information about the unusual presence of skeletons in this cave, which was probably not intended for a burial vault. The ornaments which covered its walls preclude such a possibility. These carvings are coated with red ochre and stand out from a white background which seemed to me to be natural, although Routledge believed it had been painted.

Another of the caves on the islet was believed by Routledge (194, p. 275) to have been transformed into a sepulchre, but the bones must have been thrown out, since I found none there. A statue presented to the British Museum by Routledge is said to have been removed from one of these caves and to have been called Titahanga-o-te-henua. It is purported to have marked the boundary between Tuu and Hotu-iti.

Mataveri

The third place closely associated with the ceremonies of the bird cult was Mataveri on the northern slope of Rano-kao, where now stands the house

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574 345 expense of a man wishing to enhance his prestige by a show of lavishness. Eyraud (81, vol. 38, pp. 66-67) describes the *areauti* as follows:

> The *paina* is succeeded by the *areauti*, in which there are no more big races, no complicated evolutions, and no palatable sweet potato banquets. On the grounds of the feast are built big houses, I should say huts higher than the ordinary ones. When the houses are finished, people gather in groups, placing themselves in two lines to sing. And what they sing! I must confess that this poetry is very primitive and not very varied. The event which has most struck the imagination is generally the subject of the chant. If a new disease has been introduced, let us say smallpox, it will be sung at the *areauti*. On the occasion of one of these feasts, they took my sheep and roasted and ate them. The roasted sheep have been sung about for I know not how long. Please do not think that they compose a poem for the occasion. They are well satisfied with repeating, in different tones, the matter itself, sometimes the name which expresses it. This continues from the beginning of the feast to the end.

Puke

574 222 [787] This feast has not been recorded previously. According to my informant, it was always celebrated in the month of August (*horaiti*). Five children went to the shore to pick up *tari* (a seaweed). My informant insisted that each child took ten seaweeds, but such precision may be doubted. The children started to run as fast as they could, and adults tried to hit them with the seaweed collected by the children. A child who was hit by the *tari* was supposedly destined for a premature death, those who escaped without having been touched by the seaweed could expect a long life. The *puke* were organized by the entire village and were occasions for feasting.

Kaunga

574 535 The *kaunga* was a feast reserved for young people and its chief feature was a dance performed by boys and girls on a narrow place paved with pebbles. Routledge (194, p. 234) claims to have seen four such strips; I saw only one, but Tepano mentioned two, one at Vakahipo and the other at Hangoteo. The young people danced in Indian file, each girl preceded by a boy. The dancers held dancing clubs (*rapa*) in both hands and advanced and retreated gracefully. When a father decided to have a *kaunga* dance performed, all the other families sent their children. The parents sat as mere spectators of the dance.

574 I never heard, as did Routledge (194, p. 284), that this feast was in honor of a mother. The *kaunga* feast has been frequently confused with the seclusion of young people for the purpose of producing fair complexions before being exhibited at feasts. However, the feast was probably an opportunity for the *neru* or the *huru* girls (those who had been secluded) to display the whiteness of their complexions. Marriages were frequently decided upon at this feast.